

Property is transmitted from male to male (1), generally from father to son. When the husband dies, the wives of the deceased take off all their ornaments, cut their hair, and stop painting their faces and body, as a sign of mourning. In a word, they renounce all elegance. (2) It is not true, nowadays at least, that the favorite wife follows the head of the family to the grave.

1. Lubbock, op. cit., page 31.

2. Collection de cartas etc., op. cit., page 61.

LAW, FEUDS, AND WAR

- 684 178 *Clend, defined some trust regarding the inheritance of*
 685 both wives and material goods, although disputes regarding
 • 428 the latter category tend to be minor. The deceased man's
 587 eldest brother has the right to inherit his wife (wives). If
 593 there is no surviving brother of the deceased man, then his
 eldest parallel cousin is entitled to inherit the wife (wives). If
 the deceased man lacks sons of post-puberty age, his eldest
 brother also inherits his possessions. Otherwise, the eldest
 son receives these goods. There is a mild feeling that the
 eldest brother inheriting plural wives, or the eldest son in-
 heriting material possessions, should distribute some of his
 new wealth to each of his younger brothers as they pass
 puberty.

581 Violation of the levirate, the right of a man to marry his
 684 deceased younger brother's widow, is a serious and common
 offense since there is great competition for recent widows.
 If a man marries a widow without first paying a shogun to
 her deceased husband's eldest brother, or to the eldest male
 parallel cousin if there are no brothers, then the eldest brother
 or parallel cousin has the right to kill him.

[629] On the other hand, if a brother or parallel cousin of the
 deceased man takes her away after she has moved into the
 household of a new husband, the latter has the right to kill the
 intruder as a wife-stealer. Wife-stealing is a capital offense
 and leads, as does presumed bewitching, to many of the kill-
 ings and feuds.

685 A woman's property is inherited by her eldest daughter. If
 428 there is no daughter, the deceased girl's mother inherits the
 593 possessions. When there is neither a surviving daughter nor
 587 mother, a sister of the deceased girl may have the possessions
 if she asks for them. Otherwise, the widower keeps the things
 to give to a future wife.

685 Offenses involving material property are not common.
 674 Sealing, for example, is virtually unheard of with the excep-
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685 tion of household looting following the assassination of an
 721 enemy. In such cases, the assassins are practicing behavior
 [674] which is supposed to be reserved for acts of war against non-
 685 *amitsuri iuari*. Such behavior is thus in the nature of an addi-
 428 tional indignity inflicted upon the victim's household, and is
 normally considered very bad form within the tribe. In-
 heritance of property does not always go entirely smoothly,
 however, because younger siblings may be angered if the eld-
 est does not share some of the inheritance. Since, however,
 the eldest has the legal right to keep all the parent's posses-
 sions, the younger siblings do not have any recourse to any
 formalized sanctions. They usually just refuse to visit the elder
 brother.

562 A man's property consists of the house he has built, the
 422 artifacts that he has made or has received as gifts, the game
 423 and fish that he has caught, and the crops (mainly maize) that
 he has raised. A woman's property likewise consists of the
 artifacts she has made or received as gifts, wild foods she has
 gathered, the crops that she is cultivating or has harvested,
 the section of the garden in which she raises them (if there
 is another wife), and the pigs and chickens that she raises. A
 woman may also own a pottery clay deposit if it is near her
 house and she was its discoverer and excavator.

423 Land, or natural resources, is not owned individually or
 communally, except in the sense that a specific garden or
 part of a garden is owned by a woman as long as it is being
 cultivated, usually no more than about five years. Even in
 this case, it is the capital improvement of the land that is
 owned, in the form of the garden, not the land in its natural
 state. No territorial boundaries are recognized for hunting,
 fishing,¹ or other purposes on a tribal, neighborhood, or
 household level except in one type of apparently very rare
 situation. This was a reported case of two related men living